

Gov. TRUMBULL's

F U N E R A L

S E R M O N.

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The death of MOSES *the* Servant of the
L O R D.

A
S E R M O N

Preached at the FUNERAL SOLEMNITY
OF HIS EXCELLENCY
JONATHAN TRUMBULL Esq. L. L. D.

Late GOVERNOR of the STATE of CONNEC-
TICUT, August 19, 1785.

BY ZEBULUN ELY A. M.
Pastor of the first Church of CHRIST in Lebanon.

*Know ye not that there is a prince and a great man fallen
this day in Israel?* Samuel.

*Your fathers, where are they? And the prophets do they
live forever?* Zechariah.

H A R T F O R D:
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***TO** the dear surviving children of the deceased,
the following Sermon, published at their particular
desire, is most respectfully dedicated*

By their sincere Friend

and very humble servant

46-10-23-398

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F U N E R A L S E R M O N.

Deut. 34, 5. *So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.*

SINCE by one man sin entered into the world, and death by sin, death hath passed upon all men, for all have sinned. The sentence denounced on Adam for breach of Covenant, *Dust thou art and unto dust shalt thou return*, hath been carrying into execution in all ages of the world. Death is the last enemy to be destroyed by the seed of the woman. The wisest, the most virtuous, the most illustrious and truly religious personages; have no exemption from that fatal stroke, which separates the nearest of all earthly connections, that of the soul and body. Even Moses himself, that eminent servant of God, after all his eminent services, was called to go up into mount Nebo and die. After all the wonderful things recorded of him, his history is closed with this melancholy account, *And Moses the servant of the Lord died.*—A melancholy account we may well call it, if we look no farther than the present scene of things; but if by faith the vail be withdrawn, a glorious prospect opens to view.

From the sacred passage now read, three things come under consideration; to which, that more time may be allowed for the particular business of this mournful occasion, we shall attend but briefly.

1. The

6 A FUNERAL SERMON.

I. The person spoken of, *Moses the servant of the LORD.*

II. What is predicated concerning this person, viz. *that he died.*

III. That this event took place *according to the word of the LORD.*

I. We are to consider the person spoken of in the text, *Moses the servant of the LORD.*

Moses is one of the most illustrious of all the worthies, whose glorious deeds are recorded in the scriptures. By a remarkable providential discipline, he was qualified for eminent usefulness, in the most elevated sphere of life. Moses was born when the bloody edict was in force, ordering the destruction of all the Hebrew male children, so soon as they came into the world; to prevent the encrease of that depressed, but chosen people. His parents observed in him something peculiar and hid him three months; and when they could no longer conceal him, the helpless infant was exposed in an ark of bulrushes on the river's brink.

Being discovered by Pharaoh's daughter, and she compassionating the beautiful babe so miserably exposed; adopted him for her own son; by which means he received a princely education, and became skilled in all the wisdom of the Egyptians. Under such circumstances, had his heart been engaged for worldly greatness, by continuing in the court of Pharaoh, to say the least, in all probability, he might have been one of the first ministers of state. But having come to years, to his immortal honor it is recorded, he *refused to be called the son of Pharaoh's daughter, choosing rather*

ther to suffer affliction with the people of GOD, than to enjoy the pleasures of sin for a season; esteeming the reproach of CHRIST greater riches than the treasure of Egypt. By an execution of justice in a private manner upon one of the Egyptians, who cruelly smote one of his Hebrew brethren, he was obliged to flee his country, and, for forty years, continued a stranger in the land of Midian. His employment was that of an humble peasant. Having married the daughter of Jethro, the priest of Midian, he kept the flock of his father-in-law, and was feeding them on mount Horeb, when the LORD appeared unto him in the burning bush, and sent him to the deliverance of Israel.

Thus commissioned from the Most High, he entered on the arduous work, appears before Pharaoh with his brother Aaron, and demands in the name of the LORD, that he would let his people go and hold a feast unto him in the wilderness. Pharaoh refused compliance and continued to harden his heart, till at length the LORD with an outstretched mighty arm, brought them all forth. Moses, being now not only generalissimo of the Israelitish host, but King of Jeshurun, under the direction of heaven, amidst many and mighty dangers, conducts them through the wilderness till they come to the borders of the promised land.

Now concerning Moses it is remarkable, that he was not only honored with a most dignified office, but was admitted into the immediate presence of the Deity, and, for a mortal man, enjoyed the most intimate and holy converse with Jehovah. For what mortal man ever spake with GOD face

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to face like Moses ? Or who else ever continued with the LORD forty days and forty nights, and conversed with Him as one friend would converse with another !

This is the person spoken of in the text ; and let us notice how he is described : not as commander in chief of the Israelitish host, nor as king of Jeshurun, but as *the servant of the LORD*, that being more honor unto him than those lofty titles to which he had a just claim.

There are two senses in which men may be said to be the servants of the LORD. One is, when they are made to subserve his purposes, though they mean not so ; in this sense all are his servants however wicked and perverse. Thus Pharaoh Nebuchadnezzar, Cyrus and others are called his servants though they knew him not. The other is, when a man is a free voluntary zealous servant or subject of the LORD. In this sense was Moses his servant, and that to an eminent degree. As all good men are sincerely devoted to the service of GOD they are his servants in the latter sense ; but some are so by way of eminence, being called and appointed by him to some special and important trust or office. Thus was Moses the servant of the LORD. And in the same sense the Apostle Paul, Peter and James, in the beginning of their epistles, style themselves the servants of JESUS CHRIST, being not only sincerely devoted to his service, but having received authority from him to preach the everlasting Gospel and to execute the office of Gospel ministers.

II. We

II. We are to consider what is predicated concerning this person viz. *that he died.*

All his honour and authority, all his wisdom grace and fidelity, could not secure him from death, for there is *no discharge in that war.*

It is appointed unto all men, saith the Apostle, once to die. Death is usually and with propriety stiled *the king of terrors*, a dissolution most shocking to nature. It is a dark valley, the solemnity of which no one can know but by experience; for none return to acquaint us with their sensations, and reflections in that awful season. "The grave shuts all close, nor tells one tale."

But though death be the king of terrors, it is not equally terrible to all. Let GOD be praised, there is a way found out in his infinite wisdom and goodness, to disarm death of its sting, and to enable the expiring subject to cry out, *O death, where is thy sting? O grave, where is thy victory?* The eye of faith can look through the gloomy vale and discover such glorious realities, that the soul shall impatiently long to be cloathed upon with immortality, that mortality may be swallowed up of life. Some good men on their death beds have expressed themselves to this purpose, that they were not afraid to be dead though afraid to die, and 'tis observable that the Apostle speaking of this matter, doth not desire to be uncloathed, but cloathed upon †. Faith may discover such glories in the unseen world, that the subject may heartily declare, that it is better, far better, to be absent

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† 2 Cor. 5. 4.

from the body and to be present with the LORD, than to be here in this vale of tears.

Yet between this state and the shore of blessed eternity, there is a gulph to pass, at which nature recoils.

Moses, in his death, was chearfully resigned to the holy will of GOD, though the time of it, in the apprehension of carnal reason, was premature; for he had not arrived to the age of his father, and though one hundred and twenty years old, he was in full vigour; but what is more than all, he had not conducted Israel *into* Canaan. Manifold were his cares and great his fatigue in leading them to the borders of that goodly land, concerning which he had heard such glorious things, *how it flowed with milk and honey*; and he was ardently desirous of passing over Jordan: but the will of GOD being otherwise, he quietly resigned himself, and was content to take a view of it from the top of mount Pisgah and then to die.

It is generally supposed there was something very peculiar in the death of Moses. We have good reason to conclude he expired in the arms of Divine Love, or had such discoveries of the glories of Jehovah, that his nature was overpowered, and his soul impatient, burst the bands of flesh and blood. His funeral was very extraordinary, for it is added that the LORD *buried him and that no one knoweth of his sepulchre.*

III. We are to consider that this event took place *according to the word of the LORD.*

By this expression we may understand the following things. First, that Moses died according

to what the LORD had declared unto him, on this side Jordan, notwithstanding his earnest request to pass over into the land of promise. Secondly, that he died agreeable to the sentence denounced against the whole human race, *Dust thou art and unto dust shalt thou return*; his eminent usefulness, fidelity and holiness being no exemption. And lastly, that he died in the manner and according to the time appointed in the infinitely wise counsels of the Deity. Concerning the last we may just observe, that the precise time and the minutest circumstances of the death of every man, are fixed in infinite wisdom; so that no one can pass his bounds, nor leave the world in a manner different from that prescribed. This however is not peculiar to the deaths of men, but respects every circumstance of our whole lives, and all events; for the wisdom of GOD hath taught us, *that a sparrow falleth not to the ground without our heavenly father's notice, and that the hairs of our heads are all numbered*. Why men should die in such a particular time, in many instances, proves a dark dispensation of providence, for which our very limited understandings can give no satisfactory account. That under consideration is one. Moses was in full vigour, *his eye was not dim nor his natural force abated*; he was of consequence eminently useful at that time, and it must have been exceedingly hard for the people to part with him. But the time fixed in infinite wisdom was come and could not be altered.

Human reason may be ready to make the same enquiry with respect to the venerable deceased. Considering his unusual health and sprightliness,
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why might not his life have been prolonged for years yet to come? For council to our nation, for an example to all around him and for the unspeakable comfort of his children and friends. But Divine wisdom had otherwise determined, his time was come, and GOD's time must be the best.

Having considered what was proposed from the words of our text, with the greatest diffidence I now beg leave to call the attention of this numerous and respectable auditory, to the mournful occasion of our assembling. And in the first place we may take notice of several important particulars, in regard to which there appears a beautiful resemblance, between the character of the deceased and that which we have been contemplating. This will serve in some measure to illustrate his Excellency's public character.

It would be too obvious to observe that like Moses the deceased was endowed with great natural abilities, that those were improved by the happy culture of a liberal education, and that he was called to move in an elevated sphere of human life. Many have been in a similar manner endowed, improved and elevated; but many have not been called to manage the helm of government through such boisterous scenes of trouble and distress. This is the first thing to be particularly noticed. Mighty was the opposition Moses met with, before he could deliver Israel from the iron yoke of Pharaoh and the furnace of Egyptian slavery. And this being effected, the Red Sea passed and even Pharaoh and his host swallowed up; what unknown, untried difficulties were before him in his march through
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the wilderness ! Besides the danger of the way, the fiery flying serpents and the common enemy of the Gentiles, he had a stiffnecked people to conduct. With what murmuring and reproaches did they treat him, as though he had taken upon himself to lead them into Canaan without a commission from the LORD ! What immense care and fatigue did he undergo, ordering the whole œconomy of the camp, and judging the people from morning until evening. Thus the deceased, being invested with the office of supreme magistrate in this republic, was called to guide our Israel in perilous times, and to stand among the foremost in facing danger. Great-Britain, far from manifesting the affection of a parent, fought to subjugate these distant, young, but flourishing and happy colonies. Year after year, one campaign succeeding another, the contest was bloody, and the great event remained in suspense. From our weak and defenceless situation, without arms, amunition, allies or men skilled in war ; we had every thing to fear. But trusting in the righteousness of our cause and the patriotic ardour of our countrymen, we dared to make a stand against one of the most potent powers of Europe, and amidst the trying vicissitudes of war, resolutely to persevere in defence of our invaluable rights. During all this time the deceased was called to take a leading part and to expose himself for this Israel of GOD.

2. Like Moses, with wisdom, fidelity, and success did he discharge the duties of his high office ; so that 'tis hard to say whether he most honored that, or that, him.

• Wisdom

Wisdom is the excellency of a counsellor, fidelity the glory of one in high public trust, and success the crown of enterprise. If profound wisdom and heroic fortitude were ever requisite in the leaders of a people, they surely were so in the exigencies of the late war. Happy for this and the United States, that for such a time, the deceased was raised up and so eminently qualified. Those who have had the honor to sit with him in council and consult with him on extraordinary emergencies, can declare, how, in a measure like that great leader of Israel, he seemed inspired by the father of lights. His fidelity is equally surprising. His patriotic zeal and firmness were conspicuous in the time of the Stamp-Act, he being then one of the honorable the Council. The Governor of the state at that time, with several of the counsellors, insisting on taking the oath enjoined by his British Majesty on that occasion; his honor not only absolutely refused to take it himself but to administer it or to be present when it was administered: and he accordingly left the chamber.

Another instance in which his fidelity shone with distinguished lustre, was at the commencement of the late war. Among all the Governors of the thirteen states, his excellency Governor Trumbull alone was found a firm patriot, determined to abide by the liberties of his country, whatever might be the event. And he failed not to carry into execution, what he had so deliberately and heartily resolved. During the whole controversy, amidst the darkest scenes, he remained steadfast in the glorious cause, invariably pursuing the grand end
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in view, and trusting in GOD Almighty, to carry it into effect.

Thus like Moses he was wise and faithful; and like him, I may also add, he was indefatigable and laborious. He spared not himself that he might serve his country. Laying aside all private business, divesting himself of all secular concerns, but what pertained to his office and the public, besides attending on stated and public assemblies, he sat **ONE THOUSAND DAYS IN COUNSEL!**

To conclude this head I will only observe, that like Moses, under GOD who worketh all in all; he was happily successful: Moses conducted Israel out of Egypt, through the wilderness, to the borders of Canaan; but the deceased, so far as pertained to him in his office, conducted our Israel, into the quiet and undisturbed possession of **INDEPENDENCE, LIBERTY and PEACE.**

3. Like Moses the deceased united in his character the able politician and the sound Divine.

His acute sagacity and wise judgment are too well known by his numerous acquaintance, and by the trying important scenes through which he hath passed, to render it expedient to enlarge upon them. As to Divinity—that sublime, glorious and necessary science, was his delightful study, from his youth, upwards to the close of his life. Notwithstanding the multiplicity of civil business in which he was involved, being expert in the Hebrew, he found opportunities to search out the sacred import of the oracles of Divine revelation, in the original languages. His entrance on public life began with preaching the glorious Gospel; and
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he had no view but of continuing in that sacred employment, till the providence of GOD by a train of events, called him into the civil department. This recess from public employment a little before his decease, afforded him a golden opportunity for his beloved sacred study. This he diligently and delightfully improved.

Hence, as also from the tenor of his whole deportment, we may venture to draw this *weighty* conclusion ; that in a similar sense with Moses, **HE WAS THE SERVANT OF THE LORD.**

Another thing worthy of remark is the unusual health activity and sprightliness which his Excellency enjoyed, till his last, and I might almost say, his only sickness, which was of but short continuance. Considering the vast burden devolved upon him, his great anxiety and incessant arduous labor, for his harrassed bleeding country, *this* is very surprising. That his spirits should not be exhausted, and the brittle clay vessel broken and rendered useless, before the work was compleated and he arrived to such a good old age ; must be owing to the merciful support of Him who supported his servant Moses. But not to enlarge.

To sum up in few words the public character of his Excellency—He was a star of the first magnitude in this western hemisphere, and by acquitting himself with wisdom and fidelity, dignity and glory, in the illustrious part assigned him to act on the grand theatre of human life ; he hath acquired immortal renown, and rendered himself conspicuously glorious, not only through the extensive empire of America, but the famed kingdoms of Europe.

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In the next place I would endeavour to exhibit some idea of his Excellency's private character, and give some brief account of his death.

As a man, he wonderfully possessed the amiable grace of *condescending with dignity* ; the characteristic of true greatness. He knew how to adapt himself to persons of the greatest diversity of circumstances and conditions of life, having learned to please all with whom he conversed to their edification. There was nothing of that magisterial loftiness and ostentatious parade, too often attendant on men of rank and elevated stations of life. We may with good reason conclude he became so eminent and amiable in this respect, by daily contemplating the perfect deportment of his Divine master ; who hath, with singular propriety, directed us to learn of him being *meek and lowly*.

His temper was uncommonly mild, serene, and cheerful ; his words weighty and instructive ; his speech rather low, and his whole carriage graceful and worthy. His constant seasonable attendance on Divine worship, and his unaffected devotion in the house of GOD, were most beautiful.

As a parent, he was affectionate, venerable and endearing, by precept and example carefully forming the minds and the manners of his offspring. As a neighbour, he was kind and obliging.

As a student, he was exceedingly careful of precious time, diligent and indefatigable in his researches after truth, 'till the close of his life. His acquaintance with history was very extensive, and his accuracy in chronology unparallel'd.

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But his chief glory (as must be that of every man) ariseth from his truly religious and pious character. What would it avail that we view him as filling the most dignified office in the republic, receiving the applause of his country, and that we hear his fame echoed from European shores ; could we not also view him as, *the servant of the LORD, born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD* †. What would it avail that we view him as one accomplished in human erudition, famous as a linguist, a theologian, a politician, an historian and chronologist ; could we not also contemplate him, as one who *gloried in the cross of CHRIST, depending alone on his merits for salvation, acknowledging all that to which he had attained to be wholly of grace, and accounting them excellent above what eye hath seen, ear heard, or the heart of man conceived !*

How attentively have these ears heard him discourse on the sublime and mysterious doctrines of Christianity ! And how have these eyes beheld *his*, swim with tears, while his mind dwelt and his tongue uttered, on those charming and heart-melting subjects !

But these eyes shall see, these ears shall hear him no more. How solemn, how affecting the thought ! That pale cold corse, but a few days since, was wonderfully healthful and sprightly, and for aught appeared, might have continued useful years to come.

His Excellency was somewhat violently seized with a fever about two weeks since, which in a

† John 1, 13.

short time greatly weakened him so that he said very little during his sickness. His fever continuing to rage, and some other difficulties attending, in about twelve days put an end to his life. He retained his reason to the last, and died with great calmness and composure as one would fall into a deep sleep. And we trust he then slept in Jesus, and, as to his mortal part will continue to sleep in him, till that august morn, when his, with every other body, shall be raised.

The appearance of his leaving the world was like one who had done his work, stood waiting for the call of his LORD, and when death came was under such blessed circumstances, that he had nothing to do but to die.

Such being the character of the deceased, notwithstanding his advanced age, we may truly say; That in him his surviving children have lost a doubly dear and venerable parent, his friends a cordial friend and wise counsellor, his country a peculiarly distinguished patriot, the church a professor among *the mighty and noble, few of whom are chosen*, and the world an illustrious and shining example.

'Tis now time that we attended to the usual and proper addresses on this mournful and affecting occasion. And in the first place I beg leave, most respectfully to address myself to the surviving children and near relatives of the deceased.

Much respected and very dear friends.

The affection you manifest on this occasion is altogether seasonable. Numerous affecting considerations will naturally flow in upon your minds. Such as the strong and endearing obligations you

are under to your deceased parent and most disinterested friend ; and the many mutual kind offices that have passed between you.

When called to part forever with such a friend, when you behold the breathless corpse of your illustrious sire, and reflect that the places which once knew him shall know him no more, and that he can never again exhilarate your spirits with his presence ; your hearts may well be filled with the most pungent grief and tears gush plentifully from your eyes.

But your sorrow must not be excessive, there being so many bright considerations to assuage it ; some of which we beg leave to suggest.

If sympathy can afford relief, that you have in a very singular manner. The solemn and mournful aspect of this great and respectable assembly, declares how sincerely they condole with you on this occasion. Connecticut with her numerous sons and daughters will mingle her tears, the sister states will join in mournful concert, European friendly powers will sigh on hearing of the melancholy tidings. And in a field so extensive, how many personal friends and acquaintance of the greatest merit are to be found, whose generous and noble hearts will deeply condole with you.

Methink I see our late renowned glorious chief in war, America's boast and the world's wonder, solitary and pensive, with the big tear starting from the eye of keenest sensibility ; the melancholy tidings having reached his ears, that his highly prized friend in the cabinet, his brother and companion in the late struggles and bloody conflict of his country

try *is no more*. In similar sorrow methink I view many more, greatly admired, much beloved, whose names I dare not mention lest others be jealous through the tenderness of their friendship. Let this consideration, dear afflicted mourners, have some weight with you.

But this is far from being the most important. You do not mourn as those who have no hope. The strength of your love for the deceased, which so tenderly affects you, must also assuage your grief. For you doubt not that your loss is his unspeakable gain. Viewing him removed from this world of trouble and distress to a state of perfect uninterrupted rest; considering that his labor is ended, and that he is now sharing the gracious reward of a faithful servant; how can you but rejoice? The words of JESUS to his disciples being about to leave them, we trust might have been addressed to you, from your so much and as justly lamented friend; *If ye loved me, ye would rejoice, because I said, I go unto the father* †

Your own reason excited by your dutiful respect, will be ready to enquire, why the useful life of your excellent father might not have been continued for years to come? Though a particular answer to such a question cannot be given, for GOD's *judgments are a great deep ‡ he giveth not account of his matters* *; yet in general we know, that the time with all the attending circumstances, was fixed in infinite wisdom. The presence of your younger brother on this occasion, now absent in a very distant

† John 14, 28

‡ Job. 33, 13.

* Psalm 36, 6.

distant country, had been very desirable ; but Divine providence ordered it otherwise. And GOD's time must be the best, his ways are perfect, nothing can be added or diminished. You cannot be unmindful, how great obligations you are under to indulgent heaven, that you were so long blessed with the enjoyment of him.

Your own discretion will remind you that this afflictive and bereaving dispensation, is calculated to teach you wisdom. Your earthly parent, your head and counsellor being taken away, may teach you the frailty of the best earthly supports and excite you to live near your heavenly father, who never will leave or forsake those who put their trust in him. You will of course lay up deep in your memories, the pious instructions you have received and the shining example set you, by one whom you so much love and revere ; by which he being dead, yet speaketh.

May you tread in his steps of religion, virtue and honor, and be followers of him so far as he was of CHRIST ; and whenever you shall be called to enter the unseen world, may you join the general assembly and church of the first born, which we trust your excellent father hath joined, and be forever happy with his and their GOD and portion.

In the next place I beg leave humbly to address myself to this assembly.

Fathers, Brethren and Friends.

Great is the occasion, solemn and important the event, which hath convened such a concourse at this time. Him, whom the father of mercies raised up and so eminently qualified for the defence of those

liberties, in which we now rejoice, him, whom the Almighty sustained amidst swelling seas of trouble and carried through the arduous conflict of his country ; we now behold a breathless corpse. He hath gone we trust from realms below to realms above, and received that eulogy from his Judge, *Well done good and faithful servant, enter thou into the joy of thy LORD.*

This instance loudly proclaims the vanity of mortal men. Hence let us learn unto whom we are to render praise, for the eminent usefulness of this servant of the public, for the manifold and rich benefits derived from the wise counsels, the faithful administrations and heroic firmness, of this father of his country. And our fervent petition to heaven must be, may a double portion of his spirit rest upon his successors in office, so long as the Sun and Moon shall endure. May those who shall hereafter be called to lead in this republic, may all our counsellors and rulers, be actuated by a similar love for liberty and their country, and for the religion of JESUS.

But his Excellency Governor Trumbull is no more. It must henceforth be recorded of him, *that he died.* What a striking verification of those words of the Psalmist, *Verily every man at his best estate, is altogether vanity* †, as also of those of the wise man, speaking of the last conflict, *And there is no discharge in that war* ‡. Whose turn it will next be, GOD only knows, but it cannot be long before each one of us here present, must give up
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† Psalm 39. 5.

‡ Eccl. 11, 3.

the Ghost and mingle with the dust. How solemn the thought, that we must all soon appear before the judgment-seat of CHRIST, and give an account for all the deeds done here in the body! Whatever imaginations men may frame to themselves, in plain unequivocal terms GOD's word assures us, that *in the place where the tree falleth, there it shall be*; † and gives not the least intimation of any state of probation, after the present.

How infinitely important then is it for every one to be prepared for death! *For what shall it profit a man, though he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?*

May GOD of his infinite mercy grant that we may all be prepared, by the influences of his holy spirit, working in us a living operative faith; and all shall be to the praise of his glorious grace, through JESUS CHRIST our LORD, to whom be glory for ever and ever Amen.

† Eccles. ii. 3.

HIS Excellency Governor Trumbull was born in Lebanon, Octo. 12th 1710. He received a liberal education at Harvard College, and commenced Bachelour of Arts, in 1727. Three years from this time he made a public profession of faith in CHRIST, and joined in full communion with the church in Lebanon. Soon after he began to preach the Gospel, and received a call to settle in the work of the ministry at Colchester. In 1731, he lost, at sea, his only brother. The settlement and management of his brother's affairs of course devolved upon him. This was the first and principal occasion of the diversion of his attention from the Gospel-ministry to the business of civil life. Before he had got through these matters, so early as in the 23d year of his age, he was chosen one of the representatives of the town of Lebanon, to the General Assembly. From this time he had very little intermission till his resignation. In 1740 he was elected into the Council. In 1766 he was elected Deputy Governour. During his continuance in this office he also discharged that of chief Judge of the Superiour Court.

In 1769 he was elected Governour.

As in the preceeding discourse particular notice hath been taken of his Excellency's unusual health and capacity for the highest public employment, till the sickness in which he died; the question may arise, why he did not continue in office? An answer to this may be found in his address on his resignation. But for the satisfaction of those who may not have that excellent piece in their hands,

and who may be unacquainted with the circumstances. I shall transcribe the following.

“ To the Honorable the Council and House of
“ Representatives, in General Court assembled,
“ October, 1783.

“ GENTLEMEN, A few days will bring me to
“ the anniversary of my birth; seventy three years
“ of my life will then be completed; and next
“ May, fifty one years will have passed, since I was
“ first honored with the confidence of the people
“ in a public character. During this period, in
“ different capacities, it has been my lot to be cal-
“ led to public service almost without interruption.
“ Fourteen years I have had the honor to fill the
“ chief seat of Government. With what carefulness,
“ with what zeal and attention to your welfare,
“ I have discharged the duties of my several stati-
“ ons, some few of you, of equal age with myself,
“ can witness for me from the beginning.---Dur-
“ ing the latter period, none of you are ignorant
“ of the manner in which my public life has been
“ occupied!—The watchful cares and sollicitude of
“ an eight year’s distressing and unusual war, have
“ also fallen to my share, and have employed many
“ anxious moments of my latest time; which have
“ been cheerfully devoted to the welfare of my
“ country.—Happy am I to find, that all these
“ cares, anxieties and sollicitudes are amply com-
“ pensated by the noble prospect, which now o-
“ pens to my fellow citizens, of a happy establish-
“ ment (if we are but wise to improve the precious
“ opportunity) in peace, tranquility and national
“ independence.—With sincere and lively grati-
“ tude

“ tude to Almighty GOD, our Great Protector
“ and Deliverer, and with most hearty congratula-
“ tions to all our citizens, I felicitate you, gentle-
“ men, the other freemen, and all the good people
“ of the State, in this glorious prospect.

“ Impressed with these sentiments of gratitude
“ and felicitation,—reviewing the long course of
“ years, in which, through various events, I have
“ had the pleasure to serve the State,—contemplat-
“ ing with pleasing wonder and satisfaction, at the
“ close of an arduous contest, the noble and enlarg-
“ ed scenes, which now present themselves to my
“ country’s view, and reflecting at the same time,
“ on my advanced stage of life,—a life, worn out
“ almost in the constant cares of office, I think
“ it my duty to retire from the busy concern of
“ public affairs: that at the evening of my days, I
“ may sweeten their decline, by devoting myself
“ with less avocation, and more attention, to the
“ duties of religion, the service of my GOD, and
“ preparation for a future and happier state of ex-
“ istence ;—in which pleasing employment, I shall
“ not cease to remember my country, and to make
“ it my ardent prayer, that heaven will not fail to
“ bless her with its choicest favors.

“ At this auspicious moment, therefore, of my
“ country’s happiness ; —when she has just reach-
“ ed the goal of her wishes, and obtained the object,
“ for which she has so long contended, and so no-
“ bly struggled, I have to request the favor from
“ you gentlemen, and through you, from all the
“ freemen of the State, that, after May next, I
“ may be excused from any further service in pub-
“ lic

“ lic life ; and that, from this time, I may be no
 “ longer considered as an object of your suffrages
 “ for any public employment in the State. The
 “ reasonableness of my request, I am persuaded,
 “ will be questioned by no one.—The length of
 “ time I have devoted to their service, with my
 “ declining state of vigour and activity, will, I
 “ please myself, form for me, a sufficient and un-
 “ failing excuse with my fellow citizens.”

His Excellency was married Dec. 9, 1735, to
 Miss Faith Robinson, the daughter of the Rev.
 Mr. Robinson of Duxbury.

He was blessed with four sons and two daughters.
 Four of his children survive him.

He was called to part with his eldest daughter,
 Mrs. Huntington, Nov. 23, 1775.

His eldest son, Joseph, died July 23, 1778.

His dearly beloved consort, Madam Faith Trumbull
 was taken away May 31, 1780.

His excellency himself died August 17, 1785.

F I N I S



